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# Humble Essay

TOWARD

The Settlement of  
Peace and Truth

IN THE

# CHURCH,

As a Certain Foundation

OF

# Lasting Union.

[By Sir Edward Harley]

*The Workman made it therefore it is not God. Hof. 8. 6.*

*Nec enim Fas est Cultorem Dei a Dei Cultore Violari. Lactantius  
Lib. de Ira Dei, cap. 14.*

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# Humble Essay

Toward the settlement of Peace and  
Truth in the Church, as a certain  
Foundation of lasting Union.

**T**HE Dignity of Mankind above the sensual Brutes consists specially in the hope of Eternal Happiness, the Direction and ground of which hope is Religion. All Religions that ever were embraced, pretended Authority from Divine Revelation, and the Command of God: the Truth and Certainty of *Christian* Religion, hath alone this excellency, to be a firm and evident ground of hope of Eternal Happiness. For Christian Religion by undeniable proof is Authorized by the Command and Institution of God; and in the Rules and Practice is both agreeable to the Simplicity, Purity, Righteousness of the Divine Majesty the Object, and to the Rational Being of Man the Subject of Religion. The universal Practice of all Ages and Countries acknowledgeth the necessity of Religion. But Religion is not an Opinion fanfifully suggested, or cunningly devised, or powerfully Imposed, all which can only erect a private or publick Superstition; which is no more Religion then that Creature is a Man which in its odious resemblance is the reproach of Man, and therefore the more contemptible: Religion comes from a deeper root and higher cause. It is connatural with every Rational Being;

upon which is indelibly Engraven the Fear, Trust, and Love of the Power, Truth, and Goodness of God. The Blurring these Impressions cannot be attempted without effasing the Characters of Human Intelligence, and sinking Man into the lowest form of Beasts. Religion is the first born of Truth, and as the Opposition to Truth is either from a downright Lie; or a verisimilar Semblance, so Religion is either affronted by Atheism, or abused by Superstition.

An Atheist properly so called, was hardly if ever found, the sad Pretenders, who have told their miserable Wishes that that there were no God, have been the fewest in Number, and the weakest in Argument of any sort of Fools ever appeared to disgrace Mankind. There have been more Idiots and Franticks then ever there were Atheists; and *Bedlam* it self without expecting a lucid Interval can afford as rational Discourses as *Democritus* and *Epicurus* with all their chance Medleys of *Motes* or *Atoms*.

Atheistical Propositions are equally unworthy and destructive of Human Excellence. The Glory of Man peculiar to him, of all material Beings, is that he is not only by unknown Instinct, led to the end of his Being, but he knows the reason of that End for which he was made; and is capable to enjoy the felicity of that Knowledge. We perceive by the Structure and Formation of those Beings, with whom we converse, what is their use and value. The shape of the Laborious Ox, and generous Horse prompt their service and end: No less evident are the indications of Human composition. That Man is made in the Image of God, and that his ultimate End and Felicity is to glorifie and enjoy God for ever, is no remote Notion or Speculation; it is a truth touches every sence, and when not clouded by malicious or stupid inadvertance draws conviction from every Member.

The profane contemners of Religion, yet assert a use and proper End for ever Being, and all its parts. Permit then the Atheist the tryal by his beloved sence. Let him tell for what End and Reason



Reason of all visible Beings Man only is formed to kneel upon his knees, and support his Body erect, to lift up his Hands, to lift up his Eyes. Was Nature wise in all other, and foolish only in the construction of parts to these Postures without use? No, Nature (which is nothing else then the will of the Almighty in the Order of the Creatures) formed the Body to those Postures for that excellent End of Divine Worship. The bended knees testify humble Devotion to the great Creator, from hence both of the Suplicants mean Original, and infinite distance below the Heavenly Majesty. The stretched out Hands evidence as the inability of the Petitioner to help himself, so the earnest desires of Divine Assistance; the up lifted Eyes signify the hope and trust, and engage the Love of Mind and Heart upon God Almighty, who only can be our necessary and all-sufficient Good. This is a truth so undeniable that should ten thousand Persons of so many different Nations and Languages fortuitously meet; if any of that Assembly (though every one a stranger to all the rest) kneel, stretch out his hands, and lift up his eyes, all present would conclude that Person by these Gestures performed Adoration to God.

There is not any in his right Wits can imagine those Characters of Devotion either the effect of vain Fear, or the Insinuations of Politick contrivance, for every Rational Mind, must be conscious of the same awful Reverence and intire Dependence, therefore with most freedom Addresseth to the performance of Religious Worship when Human help can least succour, and Human Fear can least awe. It is then most absurd that the Innumerable sober Inhabitants of the World should be fooled and scoffed out of their present and future felicity by a few profane *Atoms* bred in the shallow confines of Wit and folly.

Well matter it self ( the Epicurian Idol ) hath conviction enough to baffle an Atheist; but passing through this House of Clay, if we converse with what is within; that which prompts the Tongue, and acts the Eye, Hand and Foot; that which  
thinks

thinks and rules, it will appear there is a Conscience of Good and Evil, of Justice and Injustice always Witnessing there is a God. This is no precarious conceit, every Man sometime or other feels within himself the powerful accusation or acquittal of Conscience. This is the Verdict in every Man's breast which waits upon the Tribunal of God. For it is silly as well as profane, to pretend Reverence to God only for the Excellence of his Being, without the fear of his Justice. The Justice of God is the security of the World without it. Human Society cannot safely subsist, Only the fear of God can rule the Heart, and oblige Conscience, without which there cannot be either Order or Relation, Commerce or Propriety. The whole World being continually liable to the assaults of Fraud or Violence, untill true Religion give Security and Peace.

Superstition is indeed the Apologie of Irreligion, by which back Door Atheism sneaks into the World. For Superstition having cankered the Mind with unworthy conceptions of God; Atheism presumes to enrage it self against the Notion of the Supreme Being, it misconceives and would not Obey and Worship.

Superstition devests the Deity of true Majesty, and perfection dares to give it self Laws of good and Evil, of Holy and Profane, and so instead of worshipping God, Consecrates as it were an Idol. God is the only Object of Worship, and the only Law-giver of the Rules and Rites, of the Materials and Circumstances of Religion, whatever Creatures invades this Prerogative of Heaven, though under the most Devout and Humble pretence, doth thereby expose the God-head, and provokes the sensualist to deny or contemn that Sovereignty it sees usurped upon and dethroned.

*Superstition.* Superstition is vain and ignorant Devotion directed either to a false Object or to a Right Object in a false manner. When directed to

a false Object it is a breach of the first and great Commandment, *Thou shalt have no other Gods before me.* In the Obedience to this Commandment is fixed the Foundation of all Religion. For as there is no Wisdom without Religion, so without Wisdom there cannot be Religion. The property of Wisdom being to direct the way to Happiness, and of Religion to give interest in and obligation unto what is perfectly true and good which is only to be found in the Divine Unity. Whatever is varied and multiplied must necessarily forsake the perfection of Unity: And can no more Answer the end of Devotion, then can in the Firmament a *Parelius*, or *Mock-Sun* shed forth the Influences of Light, Warmth, and Growth which continually beam from the real Sun.

*Non potest igitur nec Religio a sapientia separari, nec sapientia a Religione & cerni: quia idem Deus est, qui & intelligi debet quod est sapientie & Honorari quod est Religionis.* Laſtant Lib. 4. de vera Sap, P. 356.

An Idol is nothing in the World, that is, no such thing as the Superstitious suppose or Esteem. It cannot do Good or Hurt; or Reward or Punish. He that comes to God must believe that he is, and that he is a rewarder of them that diligently seek Him. All we can understand of a false God, is to know in what Age and Countrey, and by what Artifice the Idol was Consecrated: And the highest Inquiry can only find out that, neither the Painter nor the Statuary, nor yet the Consecration can effect this Apotheosis, 'tis only the deceived Heart makes what he Worships to be his God. What a wretched Deity is that which hath no substance, but in the deluded fanſie of Superstition that can at will and pleasure profane or destroy the adored Shrine!

1 Cor. 8. 4.

Heb. 11. 6.

*Qui fingit sacros. aut v. vel. mar. more. unius, non facit ille Deo. qui rogat ille facit.* Mart.

Knowledge begets Religion, therefore in Holy Scripture, the Profane and the Idolaters are said not to know God, as is chiefly

chiefly charged upon the Priests *Hophni* and *Phineas*,  
and King *Manasses*. Ignorance is the Mother

1 Sam. 2. 12.

2 Cron. 33. 13.

This is true likewise in the other branch of  
Superstition, when Worship is directed to a  
right Object in a false manner; which is a breach of the second  
Commandment and incurs the Wrath of God, who is a Jealous  
God, that will certainly visit the iniquity of Illegitimate un-  
commanded Worship.

Hom. against  
Peril of Idolatry,  
Second Part.

*Religio nulla est  
ubique; simula-  
crum est----*

*Non Religio in  
Simulacris sed mi-  
mus Religionis,  
Lact. de Orig. &c.  
Lib. 2. P. 229.*

The Church of *England* teaches that no  
Religion is in that place wheresoever any  
Image is. This is a Quotation out of *La-  
tantius* who fully gives the Reason, Because  
God the Object of Worship must be greater  
then Man, and Religion the manner of Wor-  
ship must be Divine that is from Heaven.

Therefore whatsoever Object or Medium  
of Worship is invented or contrived upon the  
Earth can only have a Mimick Semblance of  
Religion, but is not Religion.

The antient Champions of Christianity most rationally  
convinced the Vanity of Heathenish superstition, because their  
Idols, which were the Mediums of Worship, were continually  
subject to the disposition of those that Worshiped them,  
which implies the grossest contradiction, viz. That Man should  
make God after his Image. This is that Sa-  
ciledge condemned by *Minutius Felix*, that

Min. Fel. P. 46.  
*Sacrilegij enim vel  
maximi instar est,  
Humi quæres equod  
in sublimi debes in-  
venire----*

seeks in the dust for what can only be found  
come from above. 'Tis that, like the Witch  
of *Endor* makes Gods ascend out of the Earth;  
she and the unhappy King employed her,  
were evident Types of what befalls all that

forsake the lively Oracles of Divine Truth. A grave *Spectrum*  
in *Sammels* Mantle may promote the Deceit, but still it is not  
any thing Divine or Heavenly. Such pretended gods are De-  
vils

vils indeed; they cannot make any Holy or Happy; they can only terrifie and torment when they are Executioners of Divine vengeance upon those forsake Mercy by following lying Vanities.

*Jon. 2. 8.*

Such also is the Religion that teaches any Medium or way of Worship not commanded by God; it may have the shew of Wisdom, but it comes not from above, therefore Saint *James* saith it is Earthly, Sensual, Devilish. It holds not the Head *Christ Jesus* to whom is given all power in Heaven and in Earth.

*Col. 2. 23.*

*James 3. 15.*

*Christ* is the only Saviour, and the only Lawgiver of his Church. He is the only Mediator both of Reconciliation and of Intercession. He only hath Power to Authorise the Institutions of Worship, and in him only is the promise of acceptance. All Religion in every part of it being Consecrated to us in the Blood of *Christ*. So that whatsoever Worship is not derived from our Lords Institution, hath neither Command nor Promise, therefore is not of Faith, and whatsoever is not of Faith is Sin.

*Rom. 14. 23.*

There may be costly Oblations, strict Regularities, clamorous Devotions, pompous Services in the Worship of God, but if uncommanded they fall under that severe Animadversion, *Who hath required this at your Hand, in vain do you Worship me.* Such service is no better then the *Athenian* Devotions, which *St. Paul* calls too Superstitious, an ignorant *Worship* of an unknown God.

*Isaiah 1. 12.*

*Math. 15. 9.*

*Acts 17. 22.*

We know 'tis equally Treason to serve a Usurper, and to Usurp the Regalities of the Lawful Prince by forging new Standards of Commerce or Charters of Grace, or Laws of Allegiance. It is so in Religion *Crimen lasa Divina Majestatis*. To apply any peculiar Act of Worship to a Creature, or to

Institute any Act of Worship to God. It is a Principal of Natural Reason to Worship God only according to his own appointment. For Worship not commanded by God, is not Worship to God but to Humane Imagination.

*Aug. de Consen—  
Evan. Lib. 1. c. 18.*

*—quia si alio modo cum cohere vellent, quam se Colendum ipse dixisset non utq; illum Colerent, sed quod ipsi finxissent—*

*—Ila. 65. 7.*

See this fully evinced by Mr, Mede in his Com. upon *Apoc. c. 13. P. 624, 625.*

*—2 King. 15. 4.*

*35. 2 Cron. 33.*

*17.*

*Joh. 4. 22.*

tion the blessed of End of true Religion. Superstition is fitly called a colloquing with God, consequently the acceptance must be as diverse from that of Religion, as flattery is from friendship. For they only are the friends of *Christ* that keep his Commandments.

*Religion.*

Religion is the rule of true Wisdom to bring Mankind to Eternal Happiness, by directing all his affections and actions to their proper Object according to the will and command of God. God who made the World of nothing created it not in vain. He formed it to be inhabited; and made of one Blood all Nations of Men, for to dwell on all the

Face



Face of the Earth, that they should seek the Lord. Not as though he needed any thing, seeing he giveth to all life, and breath, and all things, Neither is he worshipped with Mens, hands, nor dwells in Temples made with hands. It is equally impossible for Man to be happy without Religious dependance upon his Creator. And for the Worship or Service of any Created Being to be necessary unto God.

The whole world was made an Harmonious Scheme; every Being from the least and lowest, to the greatest and highest, chiming into the Consort, whereof Man was the chief Musitian, Man was made upright *Eccles. 7. 29.* in a likeness of conformity to his Creator. His mind, will, and affections replenished with Divine knowledge, Righteousness and Holiness, by which he was capacitated to exercise the Dominion bestowed upon him by God, over all the Living Inhabitants of the Air, Earth and Water. Man therefore is justly defined to be a Rational Religious Creature, therein consisting the formal ultimate difference from a Brute, and the highest character of his Nature.

The Excellency of true Religion to be such as before represented, will appear in all the due acceptations thereof; by which also will be manifested the vanity and mischief of all false Religions; for Truth presents the Rule and Indication both of it self *Rectum est index sui & obliqui.* and of what is false.

God who subjected all Creatures to Man bound Man to himself by the Law of Religion. This was the Covenant of Life, God vouchsafed to man as soon as Created, which our Lord Jesus rehearsed to the Scribe in the Gospel—*Thou shalt Love the Lord thy God with all thy Soul Luke 10. 28.* and Mind, and Heart, and strength; and thy Neighbour as thy self; do this and thou shalt live. This is the perfect Rule of true Wisdom, the way to real Happiness; when the Soul and Mind, the understanding and Judgment



Know God as the only Infinite All-sufficient Good, the Almighty Creator, Ruler, and Preserver of all Beings, thence concludes there can be no happiness, but in conformity to the will, and enjoyment of the favour of God; accordingly the whole Heart, Will, and Affections, Fear, Trust, Hope, Delight in God; and the strength of all the Powers both intellectual and animal Serve, Obey, and Prays His Sovereign Lord in whom he lives, moves, and hath his Being. This is *vita frui*, To live indeed.

As the Eternal Power of the invisible Godhead is clearly seen by the Creation of the World, so all the Creatures we see have such evident Signatures of the Divine Wisdom, Power, and Goodness as exact a behaviour; converse,  
*Rom. 13. 9, 10.* and enjoyment, according to the Law of intire Love; for love is the fulfilling, and Lust is the transgression of the Law. Therefore he loves not God who loves not Himself and his Neighbour in conformity to the Image of God in which Man was made Holy and Upright.

How Pleasant, and Safe, and Happy would Life be, if every one did to another, only what he would receive from another; if every one were sincerely loved by every one!

This is Natural Religion, for he only that doeth Righteousness is Righteous, as God is Righteous. This was the felicity of innocent Man before his Heart was venomd with Lust and Vanity. And even now the work of this Divine Law is Written in all Mens Hearts to which their Conscience bear Witness.

The Conclusion or summ of the whole  
*Eccles. 12. 13.* matter of Religion is, *Fear God and keep his Commandments, This is the whole Duty of Man.*  
 Therefore the second part of Religion, called Instituted, is therein necessarily comprised, and from thence derives Evidence of Authority and Obligation, being given before the fall, to establish

establish and direct natural Religion, and since the fall to supply its defects. This part of Religion is fitly called supernatural, or Revealed, and is known not by Reason, but by Faith. For though it be the highest Reason to believe the Word of God which is the only ground of Faith, yet Faith is above Reason, representing things not seen by Reason, and evidencing Divine Objects more certainly than any Method of Reason can demonstrate, viz. by the infallible word of God.

Instituted Religion is the Rule of Divine Worship both Moral and Ceremonial prescribed by God.

*Instituted Religion.*

Prayer by which the Heart powers out it self to God, by which the Soul ascends to God, is only such when animated with the Privilege and Authority of Gods Word.

*Psal. 62, 8.*

For only God can teach how he pleaseth to be prayed unto and worshipped.

*Solus Deus docere potest ut se velis orari.*

It is the Word of God that teaches we shall not be heard for our much speaking; that we must not use vain Repetition, as if prayers like *Egyptian Bricks*, were to be delivered by Tale, or there were Efficacy and Interest in a Phraseologie of Devotion.

*Tertul. de Orat. c. 9.*

*Mat. 6. 7.*

All Flesh is guilty and silent before God, until the word of promise opens the lips, and teaches the Heart how to pray. And this, saith *Tertullian*, was the Practice of Primitive Christianity. It is the Scripture that assures

*Psal. 65. 23.*

*Rom. 8. 26.*

*Tertul. p. 6. 60.*

*sine Monitore quia deceptorum Oramus.*

whoever calls on the Name of the Lord, shall be saved; But it also saith, How shall they call on him whom they have not believed? and how shall they believe in him of whom they have not heard? For Faith (without which it is impossible to please God) comes by hearing, and hearing by the

*Rom. 10. 13, 14.*

*Heb. 11. 6.*

word

word of God, which we cannot hear but by Preaching, the great and standing Ordinance of the Church in all Ages and Dispensations,

In Parádise God Preached to *Adam* how he would be Obedy-  
ed, particularly in keeping the Sabbath, in  
not eating the Tree of Knowledge. *Enoch*  
and *Noah* were Preachers to the Old World  
before the Flood. And every Age since hath

*Isa.* 30. 20.

*Deut.* 8. 3.

*Mat.* 4. 4.

enjoyed, wherever was a Church, the blef-  
sed Promise that though God gave the bread  
of Adversity, and the Water of Affliction;  
yet their Eyes and Ears were not deprived  
of Teachers. For both the Law and the Go-  
spel instruct this Fundamental Lesson, That

by the word of God, Man lives more necessarily then by Bread.  
Obedience thereto giving the Warrant and Value to all Reli-  
gious performances; without it all Devotions, though never

*Amos* 5. 25.

*Acts* 7. 2.

so exactly observed, being by God Contem-  
ned and Rejected. As the Holy Ghost by  
*Stephen* testifies against the *Jews*.

Consequently in all Ages and Places as Preaching hath been  
either slighted or esteemed, so hath Religion it self declined or  
flourished. How famous were the Churches of *Greece*, *Asia*,  
and *Afric*, when *Chrisostome*, *Austine*, and other such excellent  
Bishops were their Preachers! But when due Preaching was  
neglected, Ritual Idolatrous Superstition by degrees fretted  
and cankerd out the Truth and Power of Christian Religion  
at last (after long Contempt of Divine long-suffering which  
should have led to Repentance) sadly exposed those Churches  
to Ruine and desolation by the Miscreant Superstition of *Maho-*  
*metanism*.

The *Latine* Churches have been as miserably shipwrecked  
by the Idolatrous Superstition and Tyranny of the See of *Rome*.  
For not content with the absolute Simplicity and Spirituality of  
Christian

**Christian Religion** ; Pompus Liturgies of Devotion were invented. Upon which Foundation by degrees was reard the whole Tower of Antichristian Babel. The Sacrifice of the Mass, and all other *Papish* Idolatries to Saints and Angels sprang from this Original, to wit, The enjoying and requiring a Superstitious Formulary of Words composed by Men as a necessary Liturgy of Divine Service. This Usurpation upon the Divine Prerogative ( whose alone it is to give Laws of Worship ) first confers upon a set of imposed Words greater Interest and Efficacie of Devotion as more the Prayers of the Church, then any other Supplications though composed of expresse Scripture Phrases, uttered by the same Minister, and offered up by the same Congregation at the same time. This boldness once assumed Additions were facile ; and then without fear of the Lord of the Church, or regard to the Peace of the Church, under the plausible Name of Ecclesiastick Uniformity, this Mechanick or Artificial Religion is enjoyned as the necessary Sum of Church Devotion. Hence issued those Illiads of Mischiefe, for so many Ages have Corrupted and Destroyed the Church. And wherever such Opinion obtains, there is a Gap open for the *Roman* Idolatry and Tyranny to be re-established *Jure post Liminij*.

It is but suitable to irreligious profane Mouths to scoff at Praying by the Spirit ; alas poor Creatures they seldom name their Maker but to Blaspheme Him ! But any that call themselves the Tribe of *Levi*, the Clergy of God, they are Successors to *Hophni* and *Phinehas* who knew not God, and have no part nor lot in Him, if they reproach and persecute those that pray, as did the Glorious Company of the Apostles, the Noble Army of Martyrs, the Holy Church through out all the World in Primirive Christianity, that is, without Bead, Book, or Formulary from the Heart by the Spirit, who helps our infirmities, for we know not what we should pray for as

*Tertul. p. 6. sine  
monitore quia de  
pectore.*

*Rom, 8. 26.*

we ought. God alone (as *Tertullian* saith) can teach how he will be prayed unto; and for that

*Tertul. Lib de Orat. c. 9.*

*Deus solus docere potuit ut se vellet Orari—*

*Tertul. ibid Dominus Prospector humanarum necessitatum seorsum post traditam orandi disciplinam Petite Inquit Jns est superstruendi Extrinsecus petitiones—*

*1 Pet. 4. 11.*

*Eph. 6. 18. & 4. 8, 12.*

end gives us his Holy Spirit. The Divine Form commonly called the Lords Prayer is Doctrinal, and the most excellent Summary of Prayer, but not always necessary to be used; every Christian hath right to ask in the Name of *Christ* for whatsoever is according to the will of God; and for Publick Worship in the Church. 'Tis the Ministerial Office in Preaching to speak as the Oracles of God, and also to be the Mouth of the People to God in all Prayer and Supplication in the Spirit, by which *Christ* gives gifts to Men for the work of the Ministry.

In contradiction to this reasonable Service in Spirit and Truth which only is acceptable to God, the Church of *Rome* hath turned

Prayer into a meer Rote or Charm of unintelligible Words. No wonder then that they have also introduced a Ritual of Ceremonial Religion, for the most part a medley of *Judaism* and *Hethenism*.

*Religious Ceremonies.*

Religious Ceremonies are Acts of Divine Worship, expressly Instituted by God, and to be continued or altered, enforced or abo-

lished only by the command of God. In Holy Scripture the same word is for Ceremonies, Precepts, Mandates, Statutes, Judgments, Ordinances of Worship, which appeareth by comparing *Psal. 19. 9. Psal. 119. 15, 16, Numb. 9. 3. Heb. 9. 1. 10. Luke 1. 6.* and many other Scriptures.

The Ceremonial Law began immediately upon the Promise of Mercy to lost Man, by God's Institution of Sacrifice, and other Ceremonial Rites vouchsafed as Subsidiary Reliefs and Assistances to the weakness and frailty of Faith in the Promise of a Saviour and Redeemer.

The

The Sacrifice Offered by *Abel* could not have been by Faith, consequently not acceptable, had there not been an exprefs word of Command and Promise from God to be the Object of Faith. *Heb. 11. 4.*

The difference of Meats clean and unclean was observed before the Flood. After the Flood at sundry times, and in divers manners it pleased the Wisdom of God to give to his Church, Ordinances of Divine Worship, which were Types and Figures and Shaddows of what was Spiritual and Heavenly, respecting *Christ* who was the Substance; being Carnal Ordinances imposed until the time of Gospel Reformation, as the Apostle to the *Hebrews* at large declares. *Heb. 9. 19.*

*Abraham* received the Sign of Circumcision a Seal of the Righteousness of Faith, through which the Promise was made, that he should be the Heir of the World. *Rom. 4. 11. 13.*

*Moses* received the Institution of the Passover, and under his Ministry was compleated the Law of all Ceremonial Rites, Sacrifices, Priesthoods, Times, and Places of Worship; But *David* and *Solomon* put the last Hand to finish and fix the Administration of all Typical Divine Service by appointing the Courses for the Priests and Levites, and Building the Temple at *Jerusalem*, the only fixed and authorized Place (in the World for Sacrifice to be offered) by God.

In all which there was not any the least particular of Humane Invention or Institution; for *Moses* who was faithful in all the House of God, made all things according to the Pattern shewed to him in the Mount, and did all things according to all that God commanded him, so did he. *Heb. 3. 2.*  
*Heb. 8. 5.*  
*Exod. 40. 16.*

Also *David* a Man after God's own Heart, and *Solomon* the wisest of Men did not presume to appoint any thing concerning the Service of God, of their own Device. The Place for the Temple was designed by God, and Consecrated by Fire from



Heaven ; and all the Buildings and Apartments of the Temple ;  
all the Courses of, the Priests and Levites

*I Cron. 28. 11, 12.* withall the Vessels of Service in the House of  
the Lord, were according to the Pattern *David* had by the Spirit ; all which said *David*,

the Lord made him to understand in Writing by his Hand upon him, even all the Works of that Pattern. But all these  
though of unparallel'd Magnificence and Beauty in their Composition ; full of sublime Wisdom in their design, and of significant Instruction in their use, were yet, as

*Heb. 7. 18. 19.* the Scripture saith, *Weak and unprofitable*  
*Acts 15. 10.* *could make nothing perfect. A yoke not*  
*Heb. 8. 7.* *able to be borne. A Law faulty and decaying, un-*  
*Heb. 9. 9.* *able to make him perfect, that did the Service as*  
*I Pet. 7. 21.* *pertaining to the Conscience, For it was not*  
*Heb. 10. 4.* *possible thereby to take away sins.*

Therefore the Wisdom of God to revoke his Church from  
Ceremonial Ritual Service, and to prepare for the Simplicity  
and Liberty of the Gospel Worship ; caused  
*Heb. 8. ult.* the Glory and Excellence of the *Mosaical*  
Law to decay and wax old, and at last to vanish away. This was the reason the Structure  
*Hag. 2. 8.* of *Zorobabels Temple* was so sadly unlike the  
Magnificence of *Solomons* ; for Silver and  
Gold were then as before at God's dispose.

The second Temple had no Ark, nor Mercy Seat, nor  
*Urim* and *Thummim*. All this signifying that  
*Heb. 9. 8.* Light and Perfection, Peace and Blessedness  
could not be manifest, while the first Tabernacle was yet standing. Therefore at last the Temple was utterly  
destroyed not in Judgment for rejection of the unbelieving *Jews*, but in Mercy to the believing *Jews* and *Gentiles*,  
in remedy for ever against Ritual and Ceremonial Worship.  
For if the Law of Ceremonies when commanded and blessed by  
God



God were a Yoke too heavy for any Neck to bear; how dangerous then is it for any Humane Authority to tempt God, by commanding what is by God with no less Solemnity abolished then it was before Instituted?

*Acts 15. 10.*

Concerning which *St. Chrysostom* elegantly Discourses to the Judaizing Christians of his time; that as a Physitian who to prevent his Patients mischief by unseasonable drinking cold water, breaks the Cup in which he would drink; so the most wise God to cure the zeal and dotage after antiquated Rites and Ceremonies, all fulfilled in *Christ* utterly overthrew and destroyed *Jerusalem*, which was the only place lawful by God's special appointment to offer Sacrifices, and perform other Rites according to the manner and time prescribed by God.

*Chrysost. Orat. prima Contra. Jud.*

It is also of special remark that *Julian* the Apostate designing thereby to ruine Christianity, commanded the *Jews* to offer Sacrifices, and set up the *Jewish* Religion; they replied it was not lawful in any other Place then *Jerusalem*; *Julian* thereupon not only Authorized, but furnished Money to reedifie the Temple at *Jerusalem*. Accordingly the *Jews* attempted, pulled up all the Foundations of the very ruines left by *Titus*, overthrew, and prepared materials for a new Temple. But dreadful Fire and Tempest from Heaven destroyed those preparations and dissipated the Enterprizers of that new *Babel* with so much terror, that never since was made the like attempt. Upon which event *Civil* then Bishop of *Jerusalem*, pronounced the fulfilling of our Lords Prediction, that of all the goodly Buildings of the Temple there should not be left one Stone upon another. *Moses* as a Servant was faithful in the House of God; he did not detract from, nor add unto any of Gods commands; and whoever presumed, to do either received a just Recompence of Reward, how

*Tripart. Histo. Socra. Scholast. Lib 3. c. 17.*

*Heb. 2. 2.*

much forer is the guilt to Usurp and Invade the Authority of our Lord *Christ* who was faithful in his own House the Church of the Living God, over which *He is the only Lord and Lawgiver, who having accomplished all things prefigured by the Ceremonial Law. He took it out of the way, nailing it to his Cross. Having brought in Everlasting Righteousness; He established a Spiritual Worship such as Man performed in Paradise; and suitable to what is done in Heaven, so near as Humane Frailty. Such only is the true Worship God seeks and accepts.*

Two Sacraments, Baptism and the Lords Supper, and no more our Lord Instituted in his Church, to be Administred to all Nations, and to remain until he come to Judge all such as presume to withhold from or impose upon his Church purchased by his Blood, any thing less or more then his word of command and promise hath ordained. These are not empty signs, but through the Spirit, real effectual Exhibitions and Seals to Communicate Divine Grace. But what dismal havoc in the Church hath Satan made by the abuse of these

Holy Mysteries! 'Tis the inevitable consequence when once *Minds are corrupted from the Simplicity that is in Christ*, to be miserably deceived and disturbed.

Innumerable have been the Schisms, Persecutions, and Desolations of Christian Churches upon this account: St. Paul who had the Spirit of God reformed the abuses among the

*Corinthians* concerning the Lords Supper by reducing them to the Institution of *Christ*. But proud and haughty Prelates (full of that

*Quod volumus*  
*Sanctum est.* *Typhus Secularis*-----The old bane of the Church) have Consecrated their own will and pleasure to be the Standard of Divine Service

Service. Thence came the presumption to deny the Cup to the Laity, because not Priests in their Stile; though in Gods account every true Christian is both King and Priest; and by the greatest absurdity to Metamorphose the Bread into a most abominable Idol. *Rev. 1. 6.*

An Idol of *Moloch* to which so many Thousand Children of God have been Victims. Thus still where the Hour and Power of Darknes prevails, the Body of Christ is not Communicated but Crucified afresh, and his Members torn asunder and tormented.

As the Sacrament of Love, so that of Faith and initial Life, Baptism hath been wretchedly abused by the additions of vile and nauseous or vain and insignificant signs. 'Tis sadly a Lamentation, and God in mercy grant it may not be so any more, that the same signs are commanded by one Church as Symbolically significant, and in testimony of Odoration; and by another Church declared to be insignificant, and without any adorable respect; yet in both Churches those Rites are Constituted Conditions of Communion though never made so by *Christ*. But Servants that dare to turn their Ministry into Dominion, *and beat and kill their fellow servants, must expect their doom designed them by the Lord when he comes to Judge the World in Righteousness.* *Mat. 2. 24. Acts 17. 31.*

The Authority of the Church is pretended for this, That Name is highly venerable therefore to abuse it is the greater crime. 'Tis an Article of Faith to believe a Holy Catholick Church, but heinous is the offence to suborn the Name of the Church to destroy the next Article--*The Communion of Saints*, without which the Notion of a Church is empty and unprofitable.

The Holy Catholick Church is the Body of *Christ*, the Spouse of *Christ*; 'tis the Heavenly *Jerusalem* which is free, which is *Col. 1. 13. Eph. 5. 2. Gal. 4. 26. Heb. 12. 22.*

the

the only Mother of us all. Out of this Church there is no Salvation, for whoever is a Member of *Christs* Body, to such and only to such *Christ* is a Saviour. Of this Body every visible Christian Church is an integral Part or Member.

*Eph. 3. 23.*

*Visible Church*  
*Art. 19.*

The Articles of Religion describe a visible Church to be a Congregation of faithful Men in which the pure Word of God is Preached and the Sacraments duely Ministred according to *Christs* Ordinance in all those things that of necessity are requisite to the same.

With such a Church *Christ* hath promised to be always even to the end of the World; the Authority with which our Lord invested the Christian Church being the same as before to the *Jewish*; that unto them are committed the Oracles of God, that is according to his expresse Commission, the teaching to observe all things whatsoever our Lord commanded.

*Rom. 3. 2.*

*Mat. 28. 20.*

This is the great Charter of the Churches Liberties and Power. Here is no pretence for any Jurisdiction to make other conditions of Communion then of constitution.

The conditions constitutive of a Church are sufficient for Salvation, the End and Perfection of every true Church; therefore they are sufficient for the Title of every Member to admission and continuance in the Church.

*Acts. 19. 31.*

This was all was required by *Christ* and his Apostles, whereby the Churches were edified walking in the fear of the Lord, and the comfort of the Holy Ghost, were multiplied. The first trouble to the Church within it self, was from the attempt to subvert the Foundation of Christianity by introducing other conditions of

*Acts 15. 24.*

Church Communion then *Christ* appointed, but that was remedied by the direction of the Holy Ghost in the first Council at *Jerusalem*. The

The contrary Practice to which in after Ages hath been the great occasion of the confusion and ruine of most of the Christian Churches, and still remains (like the Womans bloody Issue that wasted all her substance) an incurable disease. So that it may be truly affirmed, the impiety of the *Nicolaitans* and *Gnosticks* who reckoned and practised the grossest Immoralities as things indifferent, proved less mischeivous to the Christian World, then the rigorous exacting and imposing in different things as necessary. Upon which account on one side sprang Separations and Schisms, and on the other most bloody and inhumane Persecutions; for it is convenient that commands not Authorised by right Reason should be enforced with rage and cruelty.

The conditions therefore and Articles of Peace (as they are called) in the Church ought not to be any other then such as are necessary to Salvation. Because the Belief and Practice of every Church must be as *Homogeneous*, as are in all Beings, Life and Operation. According to this rule of Divine Truth, the Church of *England* reformed it self from Popery, and upon all occasions justifies the Reformation: Because the Union of the Catholick Church depends upon the making the Foundations of its Being and the grounds of its Communion adequate. So that only these things which ought to be owned by all Christian Societies as necessary to Salvation, on which the Being of the Catholick Church depends, ought to be the necessary conditions of Church Communion. Consequently the proper cause of Schism, lies in transgressing those Bounds, which observed might through Divine goodness conciliate the universal Peace of Christendome. That according to the same Evidence by which the Reformed Churches condemn the *Romanists* for imposing the Belief of things as necessary to Salvation, which are not necessary to the Being of the Catholick Church. There ought not be imposed conditions of Uniformity upon any Member of the Church, which were not antecedently

cedently necessary for the Being and Unity of the Church, the later Imposition being eventually Equivalent with the former, because they exlude from the means of Salvation. 'Tis Murder to mix Poyson with the Diet of the Family, and almost as cruel to constrain the Table to any Meat or Sauce against which there is Antipathy. Must he starve that cannot Eat Champignons with his Capon?

Poyson and Famine determine alike. How uncharitable then are they who abhor the *Roman* Poyson, yet debar those of the same Household of Faith from the Bread of Life, by the mixture of some unnecessary Rites, their weakness (suppose) cannot digest, They that like Champignons may Eat as they please, but 'tis inhospitable and barbarous to force them upon those that conceit them Toad-stools. It is the Peace and Entertainment of every Civil Table, to allow the indisputable Liberty of Tasts and Appetites; and to require Uniformity in Eating and Drinking, would be most slavish Imposition to disorder and confound Mankind. How much worse may any presume to disturb the Table of the Lord, the Freedom of which as well as the bounty is the Purchase of his own Blood.

Nor was there any such custome in the  
 1 Cor. 11. 16. Church of God. The Primitive Church continued stedfast in the Apostolical Doctrine and Practice according to which standing fast in the Liberty wherewith Christ hath made us free; only necessary things were commanded, things indifferent in their Nature, being as they ought, left indifferent in use and Practice.

For it is only the Divine Prerogative; and not in the power of any Creature to change the Nature of things to be practised in the Worship of God, so as to require what is in it self indifferent to be used necessarily as condition of Church Communion. The Divine Method to restore and preserve the Churches Peace is to command things necessary, and to leave things indifferent to the Arbitrary description of every Christian to perform



form or not perform as shall seem conducive to present edification.

Thus *Timothy* was voluntarily Circumcised by *St. Paul*, in order to a present Service ; but the same Apostle would not permit *Titus* to be compelled to be circumcised, because it would have brought the Liberty of the Church into Bondage.

*Acts* 16. 3.

*Gal.* 2. 3. 4.

After the Decease of the Apostles , many Rites and Ceremonies, not commanded by God, crept into the Church ; but they were Arbitrarily practised , not at all enjoined, as *Tertullian* manifests and particularly instances among many others ; the signing the Forehead with a Cross upon several occasions of Civil Conversation. These and others by him mentioned, saith, That Learned Father, were only Customary Practises not warranted by Scripture. But for things imposed the Rule, saith he, is before ; I believe (for whatsoever is not of faith is sin) I must know what Scripture it is that commands me to obey. For, saith he, this or that is not Lawfull because the Scripture doeth not forbid it ; but that is unlawful which the Scripture doth not command. The Discourse is directed against the Imposition of any humane Rite upon the Conscience of any Christian. And the reason is enforced by him, because it is not Lawful to superinduce any Humane Sacrament or Ordinance upon a Divine. What havock in the Church did the breach of this Rule make ? One instance concerning *Easter* may serve for all.

The Christian Churches ( all under the Dominion of one Imperial Crown ) varied among themselves concerning the Observation of *Easter*. Nevertheless communicated without discord, That

*Tertul. Lib. de Cor. Militis, c. 2. Nam si ideo dicitur Coronari Licere quia non prohibetur Scriptura aequo retorquetur ideo Coronari non Licere, quia Scriptura non jubet.*

--- Sed quod non prohibetur ultro est permissum. Imo prohibetur quod non ultro est permissum.

C. 11. *Ter. de Cor. mil. Creditus ne humanum sacramentum Divino superduci Licere, & in alium Dominum respondere post Christum?*

*Socra. Eccles. Hist. Lib. 5. c. 21. Euseb. Lib. 5. c. 3.*



variety as saith *Irenaus*, commending the Unity of Faith. Every Sect had sundry and divers Rites and Ceremonies; yet therefore conceived they no worse Opinion of others then of themselves. To be short, saith the History, among the Customs and Observations of all Sects; we shall not find two which follow and retain one and the same order of Service: Notwithstanding the Customary and Arbitrary practice of so many various and different Rites; the Peace of the Church remained intire untill the Arrogance of *Victor* Bishop of *Rome* Imposed upon the Churches concerning *Easter*, and broke the Unity of Communion. Then as the same History Notes, the Commandments of God were despised, and Men established Canons of their own. They made no account of the Law determined by the Apostles, which only prescribed the Observation of things necessary, and rashly urged the Practice of Decrees contrary to the Will of God, contending about Festivals as it were for Life and Death. It is too well known what blood and ruine this Usurpation in the Church occasioned in *Brittain* and other parts of Christendom.

In succeeding Ages the *Latine* Churches differed much in the practice of several Rites and Ceremonies, yet without breach of Communion. So that when the Fourth *Lateran* Council made a New Canon of *Catholick* Faith, viz. The Doctrine of Transubstantiation, another Canon immediately Decreed, That provided their Unity of Faith were professed, If in the same Diocess or City, several Persons Observed divers Rites; The Bishop was enjoyned that the Offices of Divine Service should be Administred to every one according to their own various Rites.

In the *Engliss* Church before the Reformation the Rites and Usages were various: since the Reformation (until the late Act of Uniformity) the only condition  
 13 *Eliz.* R.C. 12. of Communion enjoyned by Law was Subscription and Assent, not to a Uniformity in Rites and Ceremonies, but to all the Articles of Religion, which

which only concern the Confession of the True Christian Faith, and the Doctrine of the Sacraments. This was sufficient for any Minister though ordained in other Form then prescribed by the Rubrick.

The Ceremonies also retained in the Rubrick, seem not to be necessarily Commanded, but rather Temporarily reserved and recommended: for the Cross is not enjoyed in private Baptism; the Reverence at the Name of *Jesus* is not determined how or when to be performed. These and the like are declared in the Rubrick to be indifferent in their Nature, and were so accounted in the first Practice after the Reformation, during which time the Church of *England* flourished in great Peace. The disturbance and breach of which being occasioned by the strict Imposition of Rites and Ceremonies in themselves indifferent; the encrease of those severities still widening the breaches and heightning the disturbances. How easie might the cure be accomplished, if the Practice or Omission of all the Rites and Ceremonies in the Rubrick, not commanded by the Word of God, were left to that indifferent Freedom prescribed in the Seventh

Cannon made 1640. concerning the Situation of the Communion Table; and the approaches there unto, and the doing Reverence and Obedience coming in and going out of Churches, &c. viz. That the Rule of Charity prescribed by the Apostle be Observed, which is, that they which use this Rite despise not them who use it not, and that they who use it not, condemn not those that use it.

The Doctrine of the Church is owned and believed, because it is taken out of Holy Scriptures for what is not so, hath neither strength nor Authority though Constituted by any General

*Dr. Stillingsf.  
Irenic. P. 122.*

*In composing our  
Liturgie: those Holy  
Men who did  
seek by any means  
to draw in others  
at such a distance  
from their Principles  
as the Papists,  
did never intend  
by what they did  
for that End  
to exclude any truly  
tender Consciences  
from their Communion.*

*Can. 7. 1640.*

*Art. of Relig.  
8. 21.*

ral Council whatsoever. Accordingly in Divine Worship Human understanding ought not to Contrive or Impose, but intirely Observe the absolute and simple perfection of the Gospel.

*Religionem  
Christianam abso-  
lutam & simplice  
Arineſti Superſti-  
tione confundens.*  
Am. Mar.  
Job. 10. 4. 5. 8.

*Eſt in Univer-  
ſis ſervientibus non  
Dominium ſed Mi-  
ſterium Oprat.*  
Milevi. Lib. 5.

*Iſa. 25. 9.*

*Criſoſt. Ora.  
prima adv. Judeos.*

*Lord Biſhop of  
Hereford's Epiſt.  
to a Friend con-  
cerning Popery.*

The departure from which, as was long since Observed, even by *Amianus Marcellinus*, proved the Confusion of Christian Religion by vain Superstition.

It is the Command of *Chriſt*, therefore no Crime in Christians, not to obey nor know the voice of any but *Chriſt* in matters of Religion, to whose Scepter only it belongs. For all in the Church by what Names or Titles soever dignified, are yet but Servants, now the Universal Property of Servants is Ministry not Dominion. They cannot make Laws, they can only obey and require Obedience to the Laws of *Chriſt* our King and Lord, for whose Salvation the Church waits.

The Divine Will is the only Rule and Measure of things; Therefore *Chriſtoſtom* declares to the Judaizing Christians, that the most devout Severities if not commanded by God are no better then Debaucheries. That only being pleasing and acceptable to God which is commanded by God: And that which is most plausible and venerable according to Humane Opinion, if not commanded by God, is most vile and impious. Accordingly a Reverend Prelat Sums up all in this Conclusion, I will in the worship of God do only that which his Will tells me is acceptable to his Divine goodness.

Therefore to say, Though the Rites and Ceremonies be indifferent and insignificant, yet when once commanded by Authority, 'tis hainous to disobey; it is a real Conviction of Sacrilegious abuse

abuse of Authority to enforce Humane Constitutions Rival with the Divine Law in Matters of Religion ; which is to set Man's Post, by God's Post, against which Crime God denounces severe Judgment. *Ezek. 43. 8.*

But from what Authority doth the Command proceed ? If from the the Church, the Articles of our Religion teach that things ordained even by General Councils as necessary to Salvation, have neither strength nor Authority, unless it may be declared that they be taken out of Holy Scripture. *Art. 20. 21. 1572.* If it be replied these are not ordained as necessary to Salvation, but to Uniformity,

The Answer is clear and certain, because the Connexion between the means and the end is indissoluble, therefore whatsoever is Ordained as necessary to Church-Communion, the means of Salvation ( unless Salvation may be had out of the Church ) is Ordained as necessary to the End it self ; Salvation and the Command being not taken out of the Holy Scripture, is no Law, therefore there cannot be any Transgression.

But if urged as a Law Civil or Municipal, it hath no more Obligation upon Conscience, then the Statute forbidding to eat Flesh in *Lent* ; which expressly provides whoever shall declare it to be the Service of God shall be punished as a spreader of False News, that is as Guilty against the Law of *Premunire*. *5 Eliz. R. c. 5.*

The Civil Magistrate is Ordained of God, and Invested with the high Prerogative to be *Custos* and *vindex utriusq; Tabule* ; but not with any power to alter or abrogate any Command of God, or any Ordinance of Divine Worship, or to enjoy any other Condition of Church Communion then is expressed in the Gospel.

It is not in the power of any, no not by the Universal consent of Mankind, so to change the Nature and Signification of any *As.* *cf.*

of Worship as either by applying to a Creature what is peculiar to God, or by Instituting any Devotion to God, not by him required. It being ( as was before Observed ) a Principle of Natural Religion to Worship God only according to his own appointment, for Worship not at all Commanded by God is not Worship but Fancy, and can have no Obligation upon Conscience ; which in performances of Religion is the grossest Contradiction. We

Dr. Stilling-  
fleet's *def. of dis-  
course concerning  
Idolury, &c.* page  
259. 260.

Aug. *De Con-  
sen. Evang. L. 1.*  
cap. 18.

Hibar. *De Tri-  
mi. Lib. 5. P. 54.*

must be taught by God what is due Honour to God : For as it is *Crimen laesa Majestatis*, not only to perform Allegiance to another Person then the King ; but to Make or Constitute *ex proprio Motu*, a Law for the Acts or Circumstances of Allegiance to be tendred to the King, because thereby is directly Invaded the Supreme Authority : So to apply Acts of Divine Worship to a Creature, and to address to God in Worship by any Rite or Ceremony of Humane Invention, both include Blasphemy, because thereby is taken away from God the Peculiarity of his Dominion and Excellence whereby he is God alone. For as the Sovereign Prerogative of making Laws of Civil Government is not Transferable to any Subject, much less may any Creature usurp the incomunicable Attribute of Divine Authority, to make Laws of Religious Worship. This happy Priviledge belongs to the Magistrate, that what is already a Divine Law, he may Enact to be a Law of the Land, and require the Observance of what was before in Conscience Obligatory, and Animadvert upon the Offenders.

Dr. Stilling-  
fleet's *Irenic.*  
Page 44.

The Princes of the Hethen World might well be allowed to make and unmake their Religious Rites, because Invented and Authorised only by themselves, and thence many of them proceeded to receive even the Flattery of their own *Apotheosis*.

But

But every sober Mind judges all such Assentation to be as a great Offence to the Divine Majesty, who will not allow the giving his Honour to another; so a real Contumely and mock Honour to any Prince, to Invest him with Divine Authority. 'Tis no less sinful now by a new Mode of Deification to place the Magistrate in the Throne of Christ, who only hath Supreme Right to make the Laws by which Kings Reign. It is therefore worthy the Consideration of all Christian Princes, that the very making Laws for Religious matters not commanded by God shakes the greatest Prop of Thrones, Conscience of Duty which in such a Case hath no Obligation. Therefore *Daniel* when cast into the Lyons Den for breaking the irreversibile Law of *Darius*; tells the King that God had delivered him from the Lyons, forasmuch as he was Innocent before God, and had committed no offence against the King, which could not be true if the Decree of the King had been Lawful. God gave to *Nebuchadnezzar* absolute Dominion over all the World, threatening Destruction to whatsoever Nation, would not Obey him. Notwithstanding it was Holy and Pious not to Obey him, when his Command was otherwise then the Command of God. For pure and undefiled Religion, which Obliges to Obey the Magistrate in all matters of Civil Policy forbids Obedience in Matters of Religion not warranted by God's Word, and Commands to suffer rather then sin. This, from the Apostles days until now, hath been the Epidemical Motive to persecute the Disciples of *Christ*, because they do contrary to the Decrees of *Cesar*. Upon which account *Nassansen* objects against *Julian* the Apostate, the Contrivance of this Pestilent Mischief against the Christians; that whereas it was the general Custom (and not refused by Christians) to perform a Civil Reverence to the Statutes

*Dan.* 6. 22.

*Jer.* 27.6.7. 8.

*Acts* 17. 7.

*Gregi Nazi. Ora. Prima con. Julian.*



Statues and Images of the Emperors, upon which also were usually Engraven Representations of some Triumph or Magnificence of the Emperor. *Julian* instead thereof, with his own Image caused to be Engraven the Idols he worshiped. Thereby either to ensnare the Christians into Idolatry, if they Reverenced his Image, or if they refused; to expose them for doing contrary to the Imperial Decrees generally observed by Christians. The like Device hath been long Practised to enforce Humane Rites and Ceremonies, and stablish Hierarchical Policy in the Church, by procuring from Princes, Laws under the Specious pretence of Uniformity to enforce their Religious figments. By which *Julian* subtilty, the Christian Churches must be either entangled in the Yoke of Bondage to Humane

Gal. 5. 1.

*Traité de la  
Politique de  
France*, p. 84.

Dan. 8. 25.

Rites and Ceremonies from which Christ hath made them free; or if they refuse the Snare must be exposed to severities, as if the most heinous Malefactors.

This is one of the Impious Policies proposed to the *French King* to extirpate the Reformed Religion in *France*. Such crafty Policy the Prophet *Daniel* foretold would be used to destroy the Holy People, that is the Church of God. And whether managed by an Ecclesiastical or Lay *Papacy* the difference is little. How sad a Prospect do's Christendom present when most of the Princes and Magistrates must either execute or be exposed unto the rage and cruelty of Priests, who have indeed that Title

Gen. 49. 5.

to the Tribe of *Levi*, for Instruments of Cruelty are in their Habitations. 'Tis a dismal truth that all the Persecutions of the Heathen Emperors cannot equal the Inhumane Barbarities & innumerable Slaughters committed, by those that call themselves Christians, upon Christians, because they dare not perform any Act of Worship to God, not Commanded by God. For upon this Point depends the real difference between Religion and Superstition. There springs  
the



the Corruption; what ever followes is but the enlarging and deepning the stream of endless Error. So that as it was justly charged upon *Epicurus*, that while his profession owned a Deity, his Practice and Discourse, effectually overthrew Religion; because he denied the rewarding and judging power of God. It may be as justly charged upon those that enjoyn Humane Rites and Ceremonies, that they open the Flood-gate of all Schism, and expose to contempt Divine Worship, while they talk Zealously for Religious Order and Uniformity. For whatsoever obtains Authority in the-Conscience must be received from God before it be delivered to the Church, as the Apostle *Paul* professeth, disclaiming on his own behalf, and all the Apostles all that Spiritual Dominion, and Authority over the Church which belongs only to God.

Cicero de O.  
rat. P. 212.

1 Cor. 11. 23.

There is not therefore any thing to be done in the Worship of God, which God hath not Commanded. Because to every thing in every part of God's Worship, a Word of Command is necessary to be a warrant of Practice; and a Word of Promise for hope of acceptance, without which nothing can be expected, but rejection as of vain Oblations, *Isa. 1. 12, 13.* For *whatsoever is not of Faith is Sin*, *Rom. 14. 23.*

Every part of Worship is an Act of Obedience to the Sovereign Lord of all Beings; but if not Commanded is presumption, according to the warning, *Prov. 30. 6.* *Add thou not unto his Word, lest he reprove thee, and thou be found a Liar.* Such performances have only a shew of Wisdom in Will Worship, *Col. 2. 23.* but are real Usurpations upon the Authority of Christ, the only Lawgiver in Religion. 'Tis Sacrilege, which in the proper Notion is to Rob God of his Honour in matters of Worship, *Rom. 2. 22.* *Thou that abhorrest Idols, Dost thou commit Sacrilege?* Every Act of Un-commanded Worship derogates from the

1 Cor. 2. 6.

Heb. 3. 6.

Perfection of Christianity, and the faithfulness of our Lord *Christ*, and consequently prefers the Shadows of the Law, (which were compleatly Instituted) before the Substance of the Gospel. Every Rite or Ceremony not Commanded by God, is contrary to the simplicity of the Gospel, and the Liberty of Christianity, wherein we are Com-

*Gal. 5. 1.*

*Minut. Felix.*

manded to stand fast; and as *Minutius Felix* expresses to erect it a Trophy to God, above the Commands of all Wordly Dominion. For not only what is forbidden expressly in the Gospel, but what is beside the Gospel is unlawful. *Gal. 1. 8, 9.* It prefers Humane Opinion before the Wisdom of God, it is called, *a Tempting of God*, *Acts 15. 10.* And consequently is a sin of presumption.

*Mat. 4. 10.*

A breach of the First and great Commandment. *Thou shalt worship the Lord thy God, and Him only shalt thou serve*; which is not performed by any uncommanded Worship, for the Precept is plain and Peremptory, *Ye shall not add unto the Word, which I command you, neither shall you diminish ought from it, that ye may keep the Commandments of the Lord your God.*

*Deut. 4. 2.*

In the Will of God (to which nothing can be antecedently good) is the only Eternal Reason of Good and Evil; and the Declaration thereof his Word, is the only Rule to direct the Rational mind, how to serve and worship God, and how to perform the Duties of Righteousness and Charity to all other Beings. The Obligation and Rule of Distributive and Commutative Justice, is plainly expressed in the Word of God, so that every Common understanding knows the meaning of-----*Thou shalt not kill---Thou shalt not steal*; no less plainly and fully doth the

*Pietas est Justitia adversus Deum.*

*Cicero.*

Scripture teach all Religion, which is Justice toward God, whose sole Prerogative it is, to teach how he will be Worshiped. 'Tis Sacrilegious Detraction from the Infinite Wisdom

Wisdom and Goodness of God, to imagine the Rule of Faith and Life, needs any Infallible Interpreter, or Additional Legislation. Therefore David saith,  
*The Law of the Lord is perfect, and I have seen an end of all Perfection, but thy Law is exceeding Broad.*

*Psal. 19. 7.*

*Psal. 119. 96.*

It is not scanty in any directions to blessedness, or the means thereof; in the Word of God, and only there may be found the sure Rule to avoid both the confusion of Libertism, and the Tyranny of pretended Ecclesiastical Infallibility and Authority. If the Golden Rule of our Lord, *Whatsoever ye would that Men should do to you, Do ye even the same to them;* were

*Mat. 7. 12.*

Written (as the Emperor Severus caused it in his Pallace) in the Courts of Princes, it might be a happy Memorial, that as they justly vindicate the Invasion of their own Royal Prerogatives and Legislature, their duty is to preserve inviolate the Majesty and Authority of God Almighty by whom Kings Reign, who is a Jealous God, and will not give his Honour to any other. The Lord Chancellor in his Speech to both Houses of Parliament, *Apr. 13. 1675.* Printed by his Majesties special Command, saith, 'That Religion as it works upon the Conscience; as it is an inward Principle of Divine Life, by which good Men do govern all their actions, the State hath nothing to do with it; which doubtless ought to be understood agreeable to St. Paul speaking of the Apostolical Power, *can do nothing against the truth, but for the truth;* that is, there is not any power under Heaven Civil or Ecclesiastical can lay any Obligation upon Conscience in Matters of Religion, and a Religion, without Conscience is no Religion.

*2 Cor. 13. 8.*

The Jesuites indeed (and it well becomes their Morals,) teach that their Church hath no power over Internal Actions, the evident Consequence of which Position overthrows the Foundations of Religion, and Christian Piety, but other Doctrine cannot be

*Jesuites Morals  
Page 387.*

expected where Religion is only an Artificial Worship, and the Church only a Politick Guild or Corporation.

As there is but one God from whom, and to whom is derived

and directed all true Worship (though as St.

1 Cor. 8. 5. 6. *Paul saith, There be many called gods, whether in*

2 Cor. 4. 4. *Heaven or in Earth; and there is the God of*

*Gal. 4. 26. this World) so there is but one Church the*

1 Tim. 3. 16. *Mother of us all, the Heavenly Jerusalem,*

*Job. 17. 17. Which is the Pillar and Ground of truth, the*

*Word of God which only Sanctifies Religious*

Commands to Oblige Conscience. Yet there be many Churches,

some Heavenly, some Earthly : For beside the Idolatrous

Pollutions of some Churches which render them Synagogues

of Satan; There is also in some Churches, a mixture

of Civil Policy by which the Word Church becomes a Law

Term, and signifies a Body Politick, endowed with certain

Honours, Priviledges, and Revenues by the Munificence of

Kings. Such is the *Gallican Church*, and such is *Ecclesia Ang-*

*licana*, according to the Purport of several Statutes,

in which respect it is a part of the Estates of the Realm. But all the Priviledges

and Dignities given by the Crown to the Church, as it is a Political State in the Realm,

and for the sake of those Administrations necessary to its Being,

as a Member of the Catholick Church, that is, a Congregation of

Believers, in which the Word of God is purely

Preached, and the Sacraments in things necessarily required

according to the Institution of *Christ* rightly Administred.

It must be therefore altogether Irrational and Unchristian to

suborn an Authority in a Political Church to subvert the Essential

Liberty of any Member of the *Catholick Church*.

If the Reverend Prelates of *Christendom*, would govern their

power according to this undeniable Rule of *Christianity*, it

would

26 H. 8. c. 3.

24 H. 8. c. 12.

Lord Ch. Justice

Cook's report.

is in order to;

Article 39.

would notably conduce even to their own security. For if the Ceremonial Accidents in the Church were not necessarily imposed, the dignified Accidents therein would be rendred more agreeable to all Christians and Mankind. If Religion were cleared from Additional Superfluities, which can no otherwîse secure and adorn it, then Clouds and Mists do the Sun, the World might enjoy the desired felicity of our Lords Kingdom, the Empire of Light and Love. Prisons, Fagots, Gibbets, would be no longer the miserable Propagators of Faith, the Benign Influence of Princes, would not be Intercepted from their Subjects, the Obedience of Subjects would be Conscientious, Religion ( no longer supposed an Awful trick ) would be embraced and obeyed in the absolute perfection and simplicity of Divine truth and Goodness. For therein only may we find a certain Foundation for lasting Union among Christians. Force and Violence may under pretence of extirpating Hêresie; or exacting Uniform Decency and Order determine in a Common Calamity and Destruction; by such Course Princes may be deprived of their People; and People forced from their Dwellings into Graves or Goals or Wildernesses. But that is Desolation not Peace. 'Tis

not Union but Depopulation. No, the way to find and stablish Peace is only in the way of Gospel Truth, which gives Glory to God in the Higheft, Peace on Earth, Good Will toward Men and among Men; From which only can be hoped a certain Foundation of lasting Union among our selves. For suppose a present Submission and Compliance unto the Humane Rites and Ceremonies enjoyned as Conditions of Church Communion; yet there can be no Certainty such Union shall be lasting, because the Terms are Arbitrarily alterable, and may with one breath vanish and disappear; to make make room possible for Shaddows of another Mode but no less troublesome. Hath not this been within fresh

*Tacit. v. r. Agrie. Ubi solitudinem faciunt, Pacem Apellant.*

Memorie, misery and almost our ruine? But if we consider what is our Defence against the Common Enemy, we may find what may be our Cement among our selves.

Dr. Stilling. Learned Dr. *Stillingfleet* in his *Rational Account of the Grounds of the Protestant Religion* hath excellently demonstrated. That the Union of the Catholick Church depends upon

‘the Agreement of it in making the Foundation of its Being to  
‘be the Grounds of its Communion. For the Unity being  
‘intended to preserve the Being, there can be no reason given  
‘why the Bonds of Union should extend beyond the Founda-  
‘tion of its Being, which is the Owning things necessary to  
‘the Salvation of All. From whence it necessarily follows  
‘that whatsoever Church imposeth the belief of other things  
‘as necessary to Salvation, which were not so Antecedently  
‘necessary to the Being of the Catholick Church, doth as  
‘much as in it lies break the Unity of it. And those Churches  
‘who do desire to preserve its Unity, are bound thereby not to have  
‘Communion with it so long as it doth so. These things premised, saith he, we shall thereby find what  
‘the necessary Conditions of Ecclesiastical Communion are, and  
‘consequently where the proper cause of Schism Lies in trans-  
‘gressing those Bounds, and what Foundations may be laid for  
‘the Peace of the *Christian World*.

Upon these Grounds was the Church of *England* Reformed from the Idolatrous Superstition of *Poperie*, defends it self against their assaults, and thereby can only be preserved. For the Church, which is the House of the Living God, can receive no Edification

*Eph.* 2. 20.

*1 Cor.* 3. 10, 11.

Mr. George  
Lawson’s *Comment.*  
upon the *Hebr.* c. 9.  
N. 5. Printed 1662.

but what is Homogeneal with the Foundation;  
the Doctrine of the Apostles, & Prophets *Jesus Christ* himself being the chief corner Stone.

The Sum of all is briefly comprised in the Words of a late Learned and Pious Divine in the Church of *England*, viz. “He that will  
‘not



‘not serve a God, is a profane Atheist. He that serves any  
‘but the true God is an Idolater; he that serves the true God  
‘after his own Fancies, and the Inventions of Man, is a Su-  
‘perstitious Fool. He that Inventeth Rites and Ceremonies  
‘and Modes of serving God, and imposeth them on others.  
‘is a presumptuous Wretch; for as God alone doth know  
‘what kind of Worship and Service is fittest to be performed  
‘unto Him, so He only hath Power to Impose it.

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*These*

*These two Books are lately Printed for  
Nevil Simmons, at the three Cocks at  
the West end of S. Paul's, and Thomas  
Simmons at the Princes Arms in Lud-  
gate-street, 1681.*

**C** Church-History of the Government of Bishops and their Councils Abbreviated. Including the chief part of the Government of Christian Princes and Popes, and a true Account of the most troubling Controversies and Heresies till the Reformation. Written for the Use especially of them: I. Who are ignorant or misinformed of the state of the Antient Churches. II. Who can not read many and great Volumes. III. Who think that the Universal Church must have one visible Sovereign, Personal or Collective, Pope or General Councils. IV. Who would know whether Patriarchs, Diocesans, and their Councils, have been, or must be the cure of Heresies and Schisms. V. Who would know the truth about the great Heresies which have divided the Christian World, especially the *Donatists, Novatians, Arrians, Macedonians, Nestorians, Eutychians, Monothelites*, &c. By *Richard Baxter*, a hater of false History. in 4<sup>o</sup>.

**A** Treatise of Episcopacy; confuting by Scripture, Reason, and the Churches, Testimony, that sort of *Diocesan Churches*, Prelacy, and Government, which casteth out the *Primitive Church-Species*, *Episcopacy*, *Ministry*, and *Discipline*, and confoundeth the Christian World by Corruption, Usurpation, Schism, and Persecution. Meditated in the Year 1640. when the *Et cetera* Oath was imposed. Written 1671. and cast by. Published 1681, by the importunity of our Superiours, who demand the Reasons of our Nonconformity. By *Richard Baxter*. in 4<sup>o</sup>.

**F I N I S.**

